

GIVING AND LIVING.

Forever the sun is pouring its gold
On a hundred worlds that beg and borrow;
His warmth he squanders on summits cold,
His wealth on the homes of want and sorrow,
To withhold his largess of precious light
Is to bury himself in eternal night.

To give
Is to live;

The flower shines not for itself at all,
Its joy is the joy it freely diffuses.
Of beauty and balm it is prodigal.
And it lives in the light it freely loses,
No choice for the rose but glory or doom,
To exhale or smother, to wither or bloom.

To deny
Is to die.

The seas lend silvery rays to the land,
The land its sapphire streams to the ocean;
The heart sends blood to the brain of command,
The brain to the heart its lightning motion;
And over and over we yield our breath,
Till the mirror is dry and images death.

To live
Is to give.

He is dead whose hand is not open wide
To help the need of a human brother;
He doubles the length of his life long ride
Who gives his fortunate place to another;
And a thousand million lives are his
Who carries the world in his sympathies.

To deny
Is to die.

—Boston Transcript.

SYNOPSIS OF A SERMON.

BY W. J. H. BAUMAN.

Preached at Everett, Kansas, Sunday, March 16, 1884.

TEXT: "For God has not given us the spirit of fear, but of power, and of love, and of a sound mind."—1 Tim. 1:7.

When our Savior was about to leave his disciples he cheered them with the promise that they should not be left alone. He promised them the presence and aid of the Holy Spirit, to guide and comfort them. It is to the character of that spirit we invite attention this morning. We are admonished to "try the spirits." There are some "lying spirits" gone out in the world. By their fruits they may be known. True religion is *practical*, and with this fact the spirit's testimony must accord. In testifying that "Jesus Christ is come in the flesh," the life and character of Jesus must be *practically* prominent. In our bodies must be borne the marks of Jesus. Such was the case with him who said: "By the grace of God I am what I am." Men cannot be Christians of themselves. The Spirit's aid is ever needed. "To will" may be present, "but how to perform I find not." It is the spirit, saith Paul, that "helpeth mine infirmities," hence it is called in our text a "spirit of power." Power signifies "ability to overcome." Then by the aid of Christ's spirit we can overcome the world, overcome sin. After having done all we are "commanded to do" we have nothing to merit, having only "done our duty." The spotless perfection of Christ, the sanctifying power of the Spirit, are still needed to qualify us for heaven. The spirits abode a seat of operation is in the heart. It purifies the motives that prompt us, and thus brings into "subjection our thoughts." The power of the heart possessed by the Spirit of God like that of the Psalmist: "Keep thy servant from presumptuous sins." Men say: "If the heart is right all is right." This I believe. This significant fact underlies the expression: "I keep under my body." The Spirit works like the leaven. It works clear through our whole being, until soul, body and spirit are brought into subjection to the will of God. "Ye are a city set upon a hill," teaches us that our religion can't be *locked up* in the heart. We are to "present our bodies a living sacrifice: holy and acceptable unto the Lord;" are to be pure in body as well as in spirit. "Out of the abundance of the heart the mouth speaketh," hence we notice that our exterior gives expression of what is in the heart, and through the exercise of the Spirit's power our whole being becomes sanctified, and God is "glorified" in our bodies as well as in our spirits.

Conspicuous in our walk and conversation will be exemplified the teachings of our Savior: "Ye are the light of the world," and "so let your light shine that others may see your good works and glorify your Father which is in heaven." The power of the Spirit is so prominent in our lives and character, that even the world can distinguish between it and mere human virtue. Its power is more than moral. It is spiritual and subjugates all our selfish natures. Men may be moral and upright; be all that is required in good, civilized citizenship, and yet be selfish and aristocratic. In spiritual unselfishness the good of others is sought; sacrifices for the "good of others" are made whenever occasion requires. When smitten on one cheek the other is turned, and our deadness to every selfish propensity be so transparent that the world can see and be made to sensibly feel that God works in us "according to his good pleasure," and thus through the Spirit's power we are subjected to God's holy will, and through our obedience conviction is brought to the hearts of the unconverted.

It is also a "spirit of love." Love is the corner stone, nay the very foundation of true religion. Love prompted the plan of salvation. For "God so loved the world," etc., John 3:16. It is said that "If any man have not the spirit of Christ he is none of his." If we, dear friends, possess the spirit of Christ, we will love as he loved. Will love

"In self-forgetting love."

Will love "not in word only, but in deed and in truth." There are great efforts made in controverting infidelity. The archives of history, science and literature are ransacked for proof against the bold and defiant monster, infidelity. Eloquence and rhetoric, with all the crushing power inherent to them are hurled in merciless fury upon the heads of Paine, Voltaire, Ingersoll and others. Yet, oh God how rapid is the march of unbelief! Sin would only be conquered by love. It was heaven's last, yet most effectual resource, and I verily believe that love only can dethrone infidelity. The tyrant Nero in gluttonous delight gazed upon burning Rome. In drunken sensuality his greatest pleasure seemed to be in the debauchery of virtue and torment of Christians. By his orders Christians were tortured on the rack, burned at the stake, and torn by wild beasts. He could personally indulge in atrocious criminality, gaze unmoved upon his tortured and suffering victims; but when he noticed the unselfish love that characterized these Christians toward each other, he was struck with awe. It was the inherent power of the spirit of love that made him exclaim in astonishment: "Just see how these Christians love each other." Ah friends, love could bring conviction even to a Nero's heart. It could even stir up his conscience. We talk much of Christian evidence, both of a personal and general character. The best *personal* evidence that we stand accepted with God consists in the fact that we "love the brethren." It is also the most convincing evidence to the world; for "by this shall all men know that ye are my disciples, because ye love one another." We are to love "in deed." I sometimes illustrate this "in deed" love, by reference to a little anecdote, which runs thus: A poor man owned a small cottage. It took fire and burned, leaving him and his family homeless. The neighbors gathered at the burning building with expressions of sympathy. One gentleman stepped forward, and by word and action declared that he loved this unfortunate neighbor just twenty dollars. Such, dear friends, is "Love in deed." We are to love our brethren to the extent of "laying down our lives for them," if need be, and thus the dying love of Christ. Such a "spirit of love" presents to the most conclusive evidence possible reality. "But if any man seeth have need, and shutteth up his mercy, how dwelleth the love of God

in him?" The exercise of *practical* love the Christian. In the absence of that love, the Christian is a "dead letter." How great is the need of you my friends, by virtue of your profession, claim to be governed by whose qualities of character we are to judge. Do you indeed manifest in your character the "fruits of the spirit" of Christ? Let us all examine ourselves in this matter. In the last division of our text we are told that it is also a "spirit of a sound mind." A few evenings ago I heard a minister make reference to this. I could not endorse his application as he applied exclusively to our mental organism. We are taught to discern in "spiritual things" spiritually. Natural things we analyze by natural laws; spiritual things we should analyze by spiritual laws. The Apostle says: "Let this mind be in you which was also in Christ;" hence we conclude that the soundness of mind we have under consideration refers to having the "mind of Christ." It was the "meat and drink" of Christ to do his heavenly Father's will. We having the same mind will find our chief business and pleasure in doing our Father's will. Soundness in the "faith once delivered to the saints" is enjoined upon us. Friends, we may be sound in our respective church creeds, and yet lack the soundness of mind spoken of in our text. Looking at the subject from the standpoint of human sympathy, we might well say what a pity that the soundness in the faith does not to the Catholic say, in the Catholic faith; to the Dunkard, in &c., to the Methodist, in &c., to the Presbyterian, in &c., and so on through the entire catalogue of Christian sectionalism. The faith means the Gospel of Christ. It (the Gospel of Christ) is the (not a) "power of God unto salvation." In it we should be unflinchingly sound. Before it must vanish as chaff before the wind, our own opinions, tastes, preferences, church isms; in fact all we have must bow to Gospel dictation. We must become in God's hands what the clay is in the potter's hands. May God bless us all to this end.

LUTHER AS A REFORMER.—No. 11.

BY S. B. FURRY.

During the years 1539-40, '41, and '42, Luther was exceedingly busy and wrote nearly forty works of various dimensions for the press; besides lecturing in the University, visiting, writing letters and preaching. In consequence of these severe applications to labor, his health began to decline, though mentally he seemed to be as strong as ever. However I notice in the history of his declining age, a periodical change of mind, as a premonition to a weakening intellect; and that is he became subject to moments of great dejection. Here allow a beautiful incident, whether true or not, it suggests a lesson of importance. Catherine, the wife of Luther, was much dejected on a certain occasion by the intelligence of the death of a dear friend. She wept and was much distressed. Luther administered consolation by telling her that God was not dead, and for his part, he never would be dejected as long as God lived. Not long afterwards, when everything looked dark and gloomy in the church, Luther came home very much dejected, or cast down. Catherine said nothing, but clothed herself in deep mourning and entered his room. He looked at her with surprise, and said, "Why, Katy! who is dead?" She replied, "God!" "What! God dead?" What do you mean, are you beside yourself?" "Why, dear husband, did you not tell me that you would never be cast down as long as God lived?" "Yes." "Well, to-day I saw you very much dejected, and I took it for granted that God was dead!" "God bless you, my dear Katy, you have taught me a lesson,—I will never be discouraged again?"

We may derive two lessons from this, to be careful what kind of reasoning we employ as a consolation to others, and not rely too much upon our own strength in casting off despondency. And God never dies, and never ceases to be a friend of such who put their trust in him, love him supremely, and confide in him in adversity as well as in prosperity, in sorrow as well as in joy, in sickness as well as in health, and in the hour of death as well as in the vigor of life. But there are troubles and temptations, trials and difficulties at times sufficient to cause despondency. The bravest and most cheerful will sometimes have to succumb to what we may term the inevitable in this life. Christ, our Lord, suffered intensely in this direction; hence the prayer, "O my Father, if it be possible, let this cup pass from me." This cup was not alone the physical suffering, but much more intensely that of the mind, as he was a man of sorrows and acquainted with grief. Indeed, he had no where to lay his head, as he oft journeyed up and down the hills of Judea. To think of a Savior's love, compassion and kindness toward man, makes us feel happy and cheerful; but when we think of the sufferings he endured through man's disobedience and cruelty, our souls are filled with sadness. This was his reward for righteousness' sake. No doubt it is God's will if we sometimes suffer for righteousness' sake. It will bring us nearer in sympathy with Jesus, our Savior; and we set our affections more and more upon heaven and heavenly things. These are the crucibles to refine us to become worthy recipients of eternal glory, and appreciators of Love Divine, the centre of attraction to a true Christian.

Love is heaven, and heaven is love;
So sang the poets, yet thousands pine
For love of life and light divine.

And as we enter the mansions of the celestial city, we, as the redeemed can sweetly sing:

Parted friends, yes, we do meet,
From the toils of nature free;
Sweet with mercy, O how sweet!
Will eternal friendship be.

Education in the Kitchen.

The *Popular Science Monthly* raises a shout of thanksgiving that education is at last beginning to reach the kitchen. Cooking schools are springing up in many places in this country, and the Scotch and English are taking the lead in organizing them as a part of their national and common school system. We abound in female colleges, high schools and normal schools, in which everything under heaven is studied except that practical art which is a daily and vital necessity in all the households of the land. Our kitchens are the fortified entrenchments of ignorance, prejudice, irrational habits, the rule of thumb and mental vacuity; and the result is that Americans suffer beyond any other people from wasteful, unhealthful, unpalatable and monotonous cooking. We have long professed in the potency of education, and have not been slow to apply it to all other interests and industries excepting only the fundamental art of preparation of food to sustain life, which involves more of economy, enjoyment, health, spirit, and power of effective labor than any subject taught in our high or public schools.

IMPORTANT DISCOVERY.

An Apostolic Manuscript Found.—Professor Harnack Pronounces it Genuine.

A discovery of great interest and importance to students of apostolic church history is announced. Philotheas Bryennios, the learned bishop of Nicomedia, has found a manuscript of the second century, which he has published in the original Greek, with an able dissertation on its origin and its genuineness. Professor Harnack, the celebrated German patristic scholar, who has translated the more important parts of the document into German accepts it as genuine. From advance sheets of his translation the *Independent* gives a version in English of chapters VII-XVI, which concerns the mode of baptism, the administration of the Lord's Supper, the reception of apostles and prophets, the choice of bishops and deacons, and meetings for worship.

The title of the manuscript is "Teaching of the Apostles." Its date has not been definitely fixed, but its place is somewhere between 100 and 160. It has been well known by name through references of the early fathers. Clement of Alexandria, Eusebius, and Athanasius quote from it, and it is mentioned in the "Stichometry of Nicephorus," who places it between the Gospel of Thomas and the Epistles of Clement, and makes it consist of 200 lines. The length of the Bryennios manuscript is 203 lines, or about that of the Epistle to the Galatians. Its identity is therefore well established.

The great value of the discovery lies in the fact that it is the oldest document on church order which has come down to us, and it throws a flood of light on the character of the worship, practice, and life of the apostolic churches. It is much older than the "Apostolic Constitutions," into the substance of which a part of it enters, and it therefore invests these writings, which, though received as authority in the eastern, have not been highly prized in the western Church, with a new interest. It bears a similar relation to other ancient books, such as the "Didaskalia" and the "Epitome." It is at least a century and a half older than the oldest parts of the "Constitutions," the seventh chapter of which proves to have been drawn from chapters VII.-XVI. of the manuscript, which are, however enlarged and essentially modified in the latter work. Thus in the "constitutions" the "prophet" of the manuscript appears as "priest," and the term "presbyters" is introduced, though it is not once mentioned in the earlier document. Other important changes were also made in the line of development. The discovery is a confirmation to the theory of Professor Harnack and others that Book VII. of the "Constitutions" and the "Epitome" were based on some older work.

The interesting points in chapters VII.-XVI., which are given in full in English, are, first, as relates to baptism. It directs that baptism be in "flowing water"; but if neither flowing nor still water, cold or warm, be at hand, then sprinkle the head three times with water in the name of the Father, Son and Holy Ghost. It does not intimate whether the baptism in flowing water should be by immersion or affusion. Those practicing trine baptism, as the Greek Church and the Tunkers, will find warrant for it in what is said about sprinkling. 2. The directions concerning the eucharist are of the simplest character. There is no prayer of consecration—nothing but the giving of thanks for the cup and the bread, with the injunction that none but the baptised should partake. There is some evidence that a supper was first eaten, and that the communion or eucharist came immediately after, as is the custom among the Tunkers. 3. As to apostles, who are invariably referred to as wandering evangelists and prophets, instructions are given how they are to be received, and how they may be distinguished as true or false. Those who asked for money or tarried more than three days, or whose practice did not conform to their teachings were to be regarded as false prophets. 4. Christians are enjoined to gather themselves together on the Lord's Day and break bread and say thanks, after confessing their misdeeds and having made peace with those with whom they have been at odds. This point will have an interest for Seventh-Day Christians. 5. "Choose for yourselves," says the fifteenth chapter, "besides [prophets], bishops and deacons, who are worthy of the Lord, gentle and not miserly, and upright and proven men, for they perform also for you the service of prophets and teachers. The bearing of this on the views of Stanley, Milman, Lightfoot, and others, as to the organization of the Apostolic church does not need to be pointed out. The discovered manuscript can hardly fail to command wide attention.—*Richmond Dispatch*, March 18, 1884.

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